





**HOUSE OF REPRESENTATIVES.**  
The Speaker called the States for petitions.—  
When he came to Ohio, the following petitions were presented:  
Mr. Giddings presented the petition of Joseph Scollard and eighteen others, of this city, setting forth that the slave trade is carried on to a considerable extent in the District of Columbia, and praying that the laws of Congress may be examined. He did not ask this body to act on the petition now, but that it be referred to the Committee on the Judiciary, to inquire into the constitutionality of the laws of Congress which are now in force, by which slaves are held.

The Speaker.—The gentleman from Ohio presents a petition on the subject stated, and asks that it be referred to the Committee on the Judiciary, with instructions. Will the gentleman be good enough to reduce his proposition to writing?  
Mr. Jones of Tennessee—I move to lay the petition on the table. (Yes, there's where it ought to go.)

The Speaker.—The paper is not endorsed.—  
Read it, read it, read it.  
Mr. Giddings.—Well, I'll endorse it; that's soon done. (It was returned to him for that purpose.)

Mr. Gayle—I ask that the petition be endorsed before it is read.  
The Speaker.—The gentleman has a right to insist on the order of the House.

Mr. J. R. Ingersoll—I would take the liberty to suggest that the petition described by the gentleman from Ohio seems to be abstract in its character.  
The Speaker.—Delate is not in order.

Mr. Ingersoll—I rise to a question of order.—  
The petition related to an abstract question.  
The Speaker.—The Chair is of opinion that a question of order cannot be raised on a subject of this kind. The House can decide the question now before it.

Mr. Clingman—Has a motion been made to lay the resolution on the table?  
The Speaker.—The gentleman from Tennessee has made such motion; but it is not debatable.

Mr. Clingman—I was about to ask the gentleman from Tennessee to withdraw his motion, and let the committee on the Judiciary act as they think proper on the petition. I will vote against the instructions of course.

Mr. Thompson of Mississippi—Is the petition withdrawn? We understand so over this way.  
The Speaker.—It was withdrawn temporarily, that it might be endorsed. The gentleman from Ohio now presents the petition.

Mr. Thompson of Mississippi—I ask for the reading.  
The Speaker.—The endorsement will first be read.

The Clerk read the endorsement, and then the petition.  
Mr. King of Georgia.—Mr. Speaker—  
The Speaker.—It is moved to refer the petition to inquire into the constitutionality of—  
Mr. Brothhead—I ask for a discussion of the question.

The Speaker.—The question is on the motion to lay on the table.  
The yeas and nays were taken, and the result was—yeas 97, nays 97—a tie.

The Speaker.—The occupant of the chair has uniformly voted on the floor of the House, for the respectful consideration of all petitions respectfully presented, and therefore on this occasion he votes in the negative. The result is—yeas 97, nays 98. The motion to lay on the table is rejected.

From the New-York Tribune.  
**NOTES AT THE SOUTH-SLAVE AUCTIONS AND SLAVERY EXTENSION.**

Extract from a private letter from a gentleman travelling at the South to his friend in this city:  
I have seen some strange things in the way which have made me detest Slavery more than ever. We hear of slaves being sold, and might even see them, provided they are black, without a shudder, as we think of them as half civilized negroes; but when we see, as I did, half a dozen girls from 16 to 22 years old, nearly white, with straight hair, evincing by their deportment as much refinement and sensibility as half the population of the North, the case is different. This I saw going down the Alabama River. It made me feel absolutely sick—as I felt when I first saw a dozen of the cut-off nine tails administered on board of a ship.

Some of them were quite pretty, and sang fashionable songs with much taste and feeling; they were all neatly dressed, and had rings and other jewelry. They were evidently petted house servants, and did not look as though they had ever done a day's hard work in their lives. They occupied a part of the cabin.

Below, and belonging to the same man, were a dozen poor fellows fastened to a long chain by a hand-cuff. These were common field-hands.—They had been bought, as well as the girls, in Virginia and Maryland, and were being taken to Louisiana to be sold to the planters. Had the girls above mentioned been entirely white, I could not have been more disgusted.

A planter who travelled with us told me that in his section of country (North Alabama and West Georgia) the sight of mouldering mansions, stores, and other improvements, was most melancholy.—The wood had been cut off, the fields cropped till they became worthless, to attempt being made to manure the land, when the plantation was ruined, the planter moved with his slaves to new lands in Mississippi or Louisiana, and when these in their turn were exhausted, to Arkansas or Texas. This is the legitimate result of Slavery. This accounts for the desire of the South to procure new territory from Mexico, and extend Slavery in it—not, as they pretend, to establish a political Eden before it, and in its track desolation and ruin. I go heart and soul for the Wilmot Provision. If Slavery could be confined to the limits it now occupies—I mean the particular plantations—in fifty years it would be extinct, as the land would long before that time run out, and the slaves be thereby rendered worthless. Besides this, the facility of their escape into the surrounding free territory, would in itself lessen their value.

No State would consent to receive Slavery into its borders, if once a moderate white population was established; but the large and immediate profit causes slave labor to be used at first, and the dark cloud sweeps over the State, the land a garden of Eden before it, and in its track desolation and ruin. I go heart and soul for the Wilmot Provision. If Slavery could be confined to the limits it now occupies—I mean the particular plantations—in fifty years it would be extinct, as the land would long before that time run out, and the slaves be thereby rendered worthless. Besides this, the facility of their escape into the surrounding free territory, would in itself lessen their value.

LATE FROM ENGLAND. The British mail steamer Caledonia, Capt. Lott, arrived at Boston on Tuesday afternoon, having passed 17 days. The French steamer Union, about which much apprehension has existed here, is safe. She left Havre Nov. 24th, but was obliged to put back into Cherbourg, with six feet of water in her hold. Cotton and sugar have declined—the corn market has been steady.—Four ice-smelting advanced. Terrible gales have occurred on the coast of Great Britain, especially on the east coast of Scotland. Ireland continues in a wretched condition, cases of agriana out every where multiplying.

New-York, S. P. M. Dec. 30.  
Dreadful Steamboat Disaster.—Society Lines Steamship A. N. Johnson, from Cincinnati to Wheeling, exploded her boiler yesterday, near Mayville, killing nearly seventy persons and scalding many more, thirty of whom are not expected to live—about burned to the water's edge. The boat had 160 passengers.

The Niagara ran into the Cleopatra, near Hurl Gate, this morning—the Cleopatra was considerably damaged, and was towed back to the city.

Nearly one thousand persons are sick with the ship fever at the hospital on Staten Island.

Distressing Calamity.—The main building of the Clermont Phoenix, a Fouriérist association located on the Ohio, about forty miles above Cincinnati, was undermined during the late flood, and fell a heap of ruins. Of about 30 persons who had taken refuge in it, supporting its strength sufficient to resist the flood, 17 perished.

## THE LIBERATOR.

BOSTON, JANUARY 7, 1848.

### RESTORATION.

In resuming the editorial pen, after so long an absence from my post, my first duty is to express to my numerous friends, on both sides of the Atlantic, the deep gratitude of my heart for the lively solicitude which they manifested during my severe illness at the West, and the warm congratulations which they have since offered on my recovery. Such demonstrations of affection and confidence would more than counterbalance a century of abuse and persecution on the part of the enemies of God and man. The earnest hope that I might survive this powerful attack of disease has been based on the expectation, that if my life should be spared, I would consecrate it anew to the cause of suffering humanity—to the overthrow of all forms of despotism, whether spiritual or corporeal—to the promotion of peace and liberty throughout the world. That expectation I hope never to disappoint. It shall be to me a trumpet-call to the field of moral conflict, inspiring me to higher and better efforts to promote the welfare of my race—to reunite forever the broken ties of human brotherhood. It is extremely painful to be impotent in such a field, or absent from it, even for an hour. How much remains to be done! How swarm the foes of liberty and equality! How numerous are their banners, how extended their ranks, how malevolent their purposes! Over what continent, kingdom, people, or tribe, do they not hold mastery? What vigilance and determination, what energy and enterprise, do they not exhibit! What resources, inventions, machinations, are theirs! They rule with a rod of iron. Though they cause human blood to flow like water, it does not sate their appetite; though they have obtained universal conquest, they sigh for another world to subjugate. But—as sure as light is more pleasant than darkness, and truth is stronger than falsehood—they are yet to be put to flight, and their reign of cruelty is to terminate. Their weapons are those of the coward, the suicide, the assassin: such cannot always prosper. Their courage is only beastly: it has no moral quality; and in conflict with spiritual heroism, it quickly becomes pusillanimous. Their power is only an aggregation of self-destructive materials, and constantly exposed to spontaneous combustion. One brave, disinterested, world-wide spirit, whose faith is an eternity of steadfastness, and whose love is God-inspired, can carry dismay through all their ranks. It is only for 'the sacramental host of God's elect' to be up and doing, in a spirit worthy of their cause and profession, to usher in that glorious day when the great human family, now isolated and hostile,

'Like kindred drops, shall mingle into one.'

Having been so long out of the conflict, some time must elapse before I can wear my armor again, and vigorously wield the weapons of Reform. I still feel, both mentally and physically, the effects of my recent illness, and must proceed in my labors with much circumspection, lest by too great mental excitement, a relapse ensue, and my last condition be worse than the first. Asking the indulgence of all who feel an interest in the character of the Liberator, and who desire to see it kept a terror to evil doers, and a praise to them that do well, I shall aim to infuse into its columns noble thoughts, great sentiments, and glorious conceptions, such as the towering mind of awakened Humanity may place within my reach.

### EDMUND QUINCY.

My next duty is, to acknowledge my deep indebtedness to Mr. Quincy, for the very able and faithful manner in which he has edited the Liberator for the last five months. Through his solicitude for my complete restoration to health, and his desire to afford me ample time to reflect on this desirable object, I have had a generous respite from editorial care, and labor, since my return home—though most anxious to relieve him at an earlier date, from the burden he so cheerfully assumed. This is the third time he has enabled me to respond, by my personal presence, to the earnest call of anti-slavery friends abroad. During my absence on a tour through Western New York in the fall of 1842, and a protracted illness which was the consequence of my unremitted labors at that time—and also while I was absent on an anti-slavery mission to England last year—in addition to his recent valuable services—he generously volunteered to occupy the editorial chair of the Liberator, without asking, expecting or receiving a farthing, by way of pecuniary compensation, for an amount of labor that could not have been secured, in the ordinary course of business, for several hundreds of dollars. Had it not been for this rare devotion to the cause of enslaved humanity, on his part, I could not have gone on my missions to England, New York, and Ohio; for I had not the means to hire any one to fill my vacant post. For whatever benefit, therefore, that may have accrued to the anti-slavery cause in consequence of these missions, the credit is largely due to him.

Perhaps there is no one—I will not except myself—so virulently hated and so vulgarly assailed by the betrayers of the anti-slavery enterprise, as EDMUND QUINCY. They perceive in him the most thorough detestation of knavery—an absolute regard for integrity of character—a sagacity, amounting to intuition, in the detection of hypocrisy and cant—a spirit that can neither be flattered nor intimidated into a compromise of principle—an ability and willingness to unmask imposture, such as few in this age possess—and a sublime elevation of soul above that fear, ay, and that favor of man, which bringeth a snare. Hence their torment at his presence. How they writhe and how under the well-merited strokes inflicted with his satirical lash!—Not one of them does he allow to go 'unwhipped of justice.' No marvel that they resort to the cowardly of Billingsgate to express their contempt and hatred of him. No higher honor could he covet, than this outpouring of their malignity. Poor, low-minded traitors! conscious of their own baseness, and unable to cope with him in the field of moral integrity, they can only rail at him as one who is an 'aristocrat' (by the birth, and who ought to be accented because he is the son of so highly honored a man as Josiah Quincy, the late President of Harvard University.

Among the many individuals who have exposed the cause of the despised black man in this country, there is no one, to my knowledge, who has given evidence of greater moral courage and disinterestedness—greater fidelity and devotion—than EDMUND QUINCY. Considering his education, family prospects, the circle in which he moved, the powerful conservative influences with which he was surrounded, the strong inducements he had to stand aloof from companionship with the 'ultraists' of the day, and to give unlimited indulgence to his natural taste for literary pursuits, no man has sacrificed more in the cause, or shown more real independence, or displayed greater heroism of soul, than himself. It is under such circumstances that prodigies are made—and he is conspicuously of that class. Few, very few can comprehend how difficult it must have been for one, thus situated, openly to take his place by the side of those who were everywhere branded as 'fanatics and incendiaries'—to go down, with a malignant public eye fastened upon him, to the lowly depths of human degradation, in his sympathy for the imbruted slave—to forsake 'father and mother and brother and sister, and peril 'houses and lands' in prospect, for the sake of a class too ignorant to appreciate his sacrifices in their behalf, too impro-

perished to offer the slightest compensation, and too selfishly befriended to make the advocacy of their rights even a matter of decency!

Mr. Quincy was not among the earliest friends of the anti-slavery cause; neither did he come in at the eleventh hour—for that hour has not yet come, though every man who shall faithfully labor the remainder of the day shall be entitled to his penny. It was in the very darkest hour of the cause, when the madness of mobocracy had become contagious all over the land, and all parties and sects were thirsting, as it were, for the blood of the abolitionists—when Boston, refined, enlightened, benevolent Boston, was forever disgraced in history by the lawless conduct of five thousand gentlemen of property and standing, on which it is not necessary here to dilate—it was at such a crisis, the mind of Mr. Quincy was aroused to the investigation of the subject of slavery, and the principles of the abolitionists. Unmoved by popular clamor, uninfluenced by family ties, untroubled by the certainty of losing 'estate,'—having satisfied his judgment and conscience in the premises, he boldly avowed himself to be an abolitionist of the most 'ultra' stamp, the determined foe of slavery under all circumstances, the glad associate of men who were without reputation, for bleeding Humanity's sake! It was a truly sublime act—a glorious achievement. Since that hour, the anti-slavery cause has passed through many vicissitudes—had many extraordinary phases—been betrayed on the right hand and on the left—lost many of its earliest adherents, through shameful apostasy—but at no time has Mr. Quincy faltered in his course, or swerved one hair's breadth from the straight line of uncompromising abolitionism. His integrity is without spot or blemish—his courage equal to any emergency—his vigilance in the detection of danger to the cause, through the cowardice of some, and the time-serving spirit of others, sleepless and unwearied—his readiness to meet the highest requirements of anti-slavery duty unsurpassed.

If Mr. Quincy had cherished any regard for his 'good name and fame'—in a popular sense—most certainly he would not thus have identified himself with 'a sect every where espoused against.' If he had had any disposition to espouse the side of 'respectability,' (the term is here used comparatively,) he would have abandoned the American Anti-Slavery Society in its great extremity, in the memorable year '40, in company with James G. Birney, Arthur and Lewis Tappan, and nearly all that had any wealth or 'respectability' left, and made him self conspicuous among the titled personages, both 'divine' and human, who organized the pompous 'American and Foreign Anti-Slavery Society.' But he chose rather to suffer affliction with the 'common people'—the true friends of the slave—who remained faithful in their adherence to the Society, than to enjoy the honors which such an apostasy would surely have secured to him—at least 'for a season.'

Again. The formation of the Non-Resistance Society almost entirely removed the curse from the Anti-Slavery movement. It excited universal contempt, and was assailed by every shaft of ridicule. For one to be a 'Garrisonian' abolitionist was bad enough; but to be a non-resistance was altogether intolerable. Mr. Quincy might have avoided the odium of being a member of the Non-Resistance Society; his anti-slavery obligations did not require this new martyrdom; he could at least have taken a non-committal course in regard to it. Moreover, he was a lawyer—yes, and also a justice of the peace; and non-resistance would strip him of his profession and his office! How, then, did he behave? Did he think of preference, station, popularity, and turn away from a candid examination of the principles and doctrines of the Non-Resistance Society? No. Startling as was the enunciation of those principles, and novel as was the proclamation of those doctrines, he dared to grapple with them, and to give them a severe analysis. It was not hastily that he gave in his adhesion to them (for there is nothing impulsive in his character) as based upon everlasting truth, the dictates of unphilosophical reason, the instincts of humanity, absolute disinterestedness of spirit, godlike magnanimity, and that love which is the 'fulfilling of the law,' because it works not even to the most criminal of wrongdoers—the most bitter of enemies! But as soon as his judgment was convinced, he conferred not with flesh and blood, but made himself one with the despised non-resistance—and most ably, as the principal editor of 'The Non-Resistance,' did he vindicate the position and object of the Society.

But did he carry out his principles? He was a lawyer—did he abandon the profession? Yes. He was a justice of the peace—did he give up his commission? Yes. In his letter to Gov. Everett, Sept. 25th, 1839, returning that commission, he nobly said—

'I am induced to take this course, for many reasons, of which it will be sufficient to assign the following. I cannot conscientiously discharge the duties imposed by the office of a conservator of the public peace, which necessarily involve the assumption of the right on the part of the community, delegated to me, of taking human life; which assumption, whether made by individuals or nations, I believe to be a sin against God. Again, I wish by this act to absolve myself from the guilt I incurred by taking the oath of allegiance to the Anti-Christian Constitutions of this State and of the United States, at the time I accepted the office. Though I hold an oath of allegiance to any government, founded on the right of taking life at the discretion of a few, I cannot feel myself discharged from the sin of rebellion against the Government of God, without a public abjuration of all allegiance under which I may have laid myself to any existing human government. I do, therefore, in the presence of Almighty God, and before you, as Chief Magistrate of this Commonwealth, hereby abjure and renounce all allegiance which I may at any time have acknowledged myself to owe to any government of man's institution. And I call upon him and you to witness that I have put away from myself this iniquity for ever!'

Such a man to be sneered at as 'aristocratic,' either in aim or character? Yes—by those who are incapable of doing a noble act, or appreciating a sublime example—and by no others.

The name of Quincy is an honored one in the history of the old Bay State, from an early period; but among all who have borne the name, none deserves to be held in more grateful remembrance by posterity than that of EDMUND QUINCY.

### THE BAZAAR.

The magnificent Anti-Slavery Bazaar at Faneuil Hall closed on the evening of yesterday's day, its receipts amounting to about FOUR THOUSAND, FIVE HUNDRED DOLLARS, with a large amount of valuable articles remaining unsold. Considering the unusual pressure in the money market, the sum realized is unexpectedly large, though far from being the true immediate necessities of our cause require. The Bazaar, as usual, was largely indebted to the unwearied friends of the slave across the Atlantic, for its brilliancy and success. Their contributions were generous and valuable, and excited the admiration of the thousands who visited the hall. In no way can they more effectively aid the suffering masses in their own country, and on the continent; for the existence of slavery in this republic is the great obstacle to the progress of freedom and a reproach, and countenancing every other form of despotism that exists. Next week, probably, we shall be able to lay before our readers, a graphic delineation of the Bazaar and its scenes, from the pen of Mrs. M. W. CHAPMAN. During its continuance, pertinent and eloquent addresses were delivered by Wendell Phillips, Theodore Parker, William

## THE LIBERATOR.

Channing, Edmund Quincy, Frederick Douglass, Parker Pillsbury, Stephen S. Foster, Thomas T. Stone, E. H. Chapin, Samuel May, Jr., and Warren Burton. Altogether, it was a thrilling occasion, and cannot fail to give a mighty impulse to the anti-slavery movement.

### ANNUAL MEETING OF THE MASSACHUSETTS ANTI-SLAVERY SOCIETY.

The annual meeting of the Massachusetts Anti-Slavery Society will be held in Boston on Wednesday and Thursday, January 26th and 27th, commencing at 10 o'clock, A. M. Its members and friends, and all who feel an interest in the paramount question of American Slavery, are strongly urged to give their attendance. If, in the eventful history of this country, there ever was a time for those who profess to be the friends of Freedom, to rally promptly and openly under its banner, and to grudge nothing of time or money in the vindication of her sacred cause, that time is assuredly the present. The great question of DISUNION—a withdrawal of the Free from the Slave States—will be prominent in the discussions of the meeting.—The motto of every Christian and Patriot should be—  
**NO UNION WITH SLAVEHOLDERS!**  
FRANCIS JACKSON, Pres't.

EDMUND QUINCY, Sec'y.

### WINDHAM COUNTY (CONN.) A. S. SOCIETY.

It is understood that the last general meeting of the Anti-Slavery Society of the city of Cork. The gratification I feel upon this occasion is, if possible, increased by the respectability of the gentlemen who kindly undertook to present it; and I trust the members of the Anti-Slavery Society of Cork will give me credit, when I assure them that I highly estimate this mark of their confidence, and their approval of the manner I discharged the (often critical) duties of Special and Police Magistrate in the West Indies, during the memorable transition from slavery to freedom.

I have, gentlemen, for above thirty years of my life, devoted much of my time to the serious consideration of the institution of slavery; and from often witnessing on the spot the manifold evils and abominations of this odious system, I feel bound to declare, that no language, however strong, is competent to describe its accumulated horrors. This assertion, you will readily admit, has been fully borne out by the unanswerable facts disclosed through the deep interest taken in the cause of abolition by the various Anti-Slavery Societies to elicit the truth, as well as by the evidence (upon oath) repeatedly produced before Select Committees of both Houses of Parliament.

Gentlemen, deeply and conscientiously interested as you are, in so just and noble a cause as the general abolition of slavery throughout the world, permit me to offer you my most sincere congratulations on the triumphant success already attending this great Christian movement. For, if ever there was a grand effort made for the temporal and eternal benefit of the human race, which was entirely exempt from political or party feelings, it is the effort to sweep slavery from the face of the earth, because this vile institution is opposed, in all its bearings and consequences, to the will and words of God, and to that love and consideration for each other, so mercifully and strictly enjoined by our blessed Redeemer himself, for the peace here, and ultimate happiness of all mankind. The abolition cause, based as it is upon the great principles of Christianity, and steadily and fearlessly maintained, places itself in a position which may defy all opposition. I will now say a few words to you on some of the points introduced in the Address. The first, and most important, perhaps, is the allusion to the introduction of immigrants into the West India Colonies, under the sanction of Government, both from Africa and India. This subject I have long reflected on, and, from an early knowledge that it was the intention of the planters to carry this point at all hazards, I took care to obtain, (on the spot, and since my return home,) from every accessible public record, as well as from other sources of information, facts bearing upon this question, and to discover whether, under a free system of labor, there would be a scarcity of hands. After making every fair deduction from the actual number of the laboring classes in these Colonies, from the retirement of many females from the field to attend to their domestic duties, as well as the number of young and inefficient, and aged and infirm, &c. &c., I arrived at the following calculation—that if the planters accommodated themselves to the new state of things, combated their prejudices, treated the emancipated slaves with fair consideration, and spiritedly introduced the plough, with other agricultural implements of approved construction, there would not be the most remote necessity of introducing a single immigrant. I make this assertion with some confidence, first, because I have had the experience of a practical agriculturist on approved principles for nearly forty years. Secondly, I am supported by the opinions of many intelligent writers on tropical agriculture, for the last fifty years. Thirdly, because no doubt exists that a single pair of good horses for agricultural purposes, attended by one sturdy man and boy, can easily perform the work of thirty negroes, under the old and miserable scattering system of the hand hoes. The late excellent CLARKSON published a small pamphlet, a short time ago, on this important subject, entitled, 'Not an additional Laborer wanted in Jamaica.' On this occasion, I had the pleasure of a correspondence with him on the subject. He did me the favor to approve of the conclusions I have arrived at, and was anxious I should publish those opinions for general information. Alas! gentlemen, I fear this unhappy immigration scheme is mixed up with the bitter feelings consequent upon lost authority, and the late possession of irresponsible power. How true, then, are the following lines!—

'Forgiveness to the injured does belong—  
They've not forgiven us who have done the wrong.'

The introduction of immigrants into our Colonies has already produced such a mass of evil, that I am convinced the Government, ere long, will consider it their duty to interfere. Before, however, they can do so, it will be necessary respectfully to bring under their notice, such a body of facts as will bear them out in that interference. Great caution is requisite in admitting reports from our Colonies as genuine; for, wherever slavery has existed, the minds of men are prone to exaggeration, and perhaps unintentionally perverting the truth. I have little doubt, however, that the evil effects of immigration will be so severely felt by the planters themselves, they will abandon the project, even without the interference of Government.

You are fully aware, gentlemen, of the constant and often repeated complaints of the West India body, stating the ruin their interests were suffering whenever any circumstances occurred which they pleased to consider injurious to those interests. These complaints have poured in upon the Government, with little intermission, for about half a century, and become an incessant source of embarrassment and difficulty to every successive Secretary of State for the Colonies, within my recollection, both during slavery, and since it was abolished. In short, gentlemen, wherever slavery exists, or wherever it may be abolished, its evil influence continues to derange the minds of men to such a degree, that it will take an age of training in a free system to convince slave-owners what their real interests are; and perhaps in no instance upon record have they overlooked those interests so completely, as in the pertinacity with which they have pursued the immigration scheme.

These things, together with the burdens the freed Africans have to bear, the advantages taken of them in all commercial transactions by the planters, and the evident desire of the latter to keep them in a permanently inferior and degraded position, all show the demoralizing influence of the slave system upon the slaveholders, the degradation of every feeling of

justice and humanity in their minds, and impress us most forcibly with the value of the influence which your righteously exercised authority must have had at the time and under the circumstances in which it was in operation.

And while expressing our conviction that your services were most effective in the administration of justice to the slave, during the working of the emancipation act, we would also express our sense of happiness in the fact, that those honorable and indefatigable efforts are now made available in the cause of three millions of our oppressed fellow-creatures—chained in a land of boasted freedom—the Republic of the United States of America—by the publication of the record of those efforts in 'The Liberator,' published by Wm. Lloyd Garrison, and in the National Anti-Slavery Standard, the official organ of the American Anti-Slavery Society; as well as by the publication in these and other papers of extracts from your valuable Journal, calculated to place the negro character in a just light before the world.

Signed on behalf of the Society,  
ANDREW F. ROCHE, Mayor, Chairman.

RALPH VARIAN, Secretary.

### REPLY.

Gentlemen: 'I sincerely thank you for the kind and flattering address you have presented me with, and unanimously voted at the last general meeting of the Anti-Slavery Society of the city of Cork. The gratification I feel upon this occasion is, if possible, increased by the respectability of the gentlemen who kindly undertook to present it; and I trust the members of the Anti-Slavery Society of Cork will give me credit, when I assure them that I highly estimate this mark of their confidence, and their approval of the manner I discharged the (often critical) duties of Special and Police Magistrate in the West Indies, during the memorable transition from slavery to freedom.'

I have, gentlemen, for above thirty years of my life, devoted much of my time to the serious consideration of the institution of slavery; and from often witnessing on the spot the manifold evils and abominations of this odious system, I feel bound to declare, that no language, however strong, is competent to describe its accumulated horrors. This assertion, you will readily admit, has been fully borne out by the unanswerable facts disclosed through the deep interest taken in the cause of abolition by the various Anti-Slavery Societies to elicit the truth, as well as by the evidence (upon oath) repeatedly produced before Select Committees of both Houses of Parliament.

Gentlemen, deeply and conscientiously interested as you are, in so just and noble a cause as the general abolition of slavery throughout the world, permit me to offer you my most sincere congratulations on the triumphant success already attending this great Christian movement. For, if ever there was a grand effort made for the temporal and eternal benefit of the human race, which was entirely exempt from political or party feelings, it is the effort to sweep slavery from the face of the earth, because this vile institution is opposed, in all its bearings and consequences, to the will and words of God, and to that love and consideration for each other, so mercifully and strictly enjoined by our blessed Redeemer himself, for the peace here, and ultimate happiness of all mankind. The abolition cause, based as it is upon the great principles of Christianity, and steadily and fearlessly maintained, places itself in a position which may defy all opposition. I will now say a few words to you on some of the points introduced in the Address. The first, and most important, perhaps, is the allusion to the introduction of immigrants into the West India Colonies, under the sanction of Government, both from Africa and India. This subject I have long reflected on, and, from an early knowledge that it was the intention of the planters to carry this point at all hazards, I took care to obtain, (on the spot, and since my return home,) from every accessible public record, as well as from other sources of information, facts bearing upon this question, and to discover whether, under a free system of labor, there would be a scarcity of hands. After making every fair deduction from the actual number of the laboring classes in these Colonies, from the retirement of many females from the field to attend to their domestic duties, as well as the number of young and inefficient, and aged and infirm, &c. &c., I arrived at the following calculation—that if the planters accommodated themselves to the new state of things, combated their prejudices, treated the emancipated slaves with fair consideration, and spiritedly introduced the plough, with other agricultural implements of approved construction, there would not be the most remote necessity of introducing a single immigrant. I make this assertion with some confidence, first, because I have had the experience of a practical agriculturist on approved principles for nearly forty years. Secondly, I am supported by the opinions of many intelligent writers on tropical agriculture, for the last fifty years. Thirdly, because no doubt exists that a single pair of good horses for agricultural purposes, attended by one sturdy man and boy, can easily perform the work of thirty negroes, under the old and miserable scattering system of the hand hoes. The late excellent CLARKSON published a small pamphlet, a short time ago, on this important subject, entitled, 'Not an additional Laborer wanted in Jamaica.' On this occasion, I had the pleasure of a correspondence with him on the subject. He did me the favor to approve of the conclusions I have arrived at, and was anxious I should publish those opinions for general information. Alas! gentlemen, I fear this unhappy immigration scheme is mixed up with the bitter feelings consequent upon lost authority, and the late possession of irresponsible power. How true, then, are the following lines!—

'Forgiveness to the injured does belong—  
They've not forgiven us who have done the wrong.'

The introduction of immigrants into our Colonies has already produced such a mass of evil, that I am convinced the Government, ere long, will consider it their duty to interfere. Before, however, they can do so, it will be necessary respectfully to bring under their notice, such a body of facts as will bear them out in that interference. Great caution is requisite in admitting reports from our Colonies as genuine; for, wherever slavery has existed, the minds of men are prone to exaggeration, and perhaps unintentionally perverting the truth. I have little doubt, however, that the evil effects of immigration will be so severely felt by the planters themselves, they will abandon the project, even without the interference of Government.

You are fully aware, gentlemen, of the constant and often repeated complaints of the West India body, stating the ruin their interests were suffering whenever any circumstances occurred which they pleased to consider injurious to those interests. These complaints have poured in upon the Government, with little intermission, for about half a century, and become an incessant source of embarrassment and difficulty to every successive Secretary of State for the Colonies, within my recollection, both during slavery, and since it was abolished. In short, gentlemen, wherever slavery exists, or wherever it may be abolished, its evil influence continues to derange the minds of men to such a degree, that it will take an age of training in a free system to convince slave-owners what their real interests are; and perhaps in no instance upon record have they overlooked those interests so completely, as in the pertinacity with which they have pursued the immigration scheme.

These things, together with the burdens the freed Africans have to bear, the advantages taken of them in all commercial transactions by the planters, and the evident desire of the latter to keep them in a permanently inferior and degraded position, all show the demoralizing influence of the slave system upon the slaveholders, the degradation of every feeling of

justice and humanity in their minds, and impress us most forcibly with the value of the influence which your righteously exercised authority must have had at the time and under the circumstances in which it was in operation.

And while expressing our conviction that your services were most effective in the administration of justice to the slave, during the working of the emancipation act, we would also express our sense of happiness in the fact, that those honorable and indefatigable efforts are now made available in the cause of three millions of our oppressed fellow-creatures—chained in a land of boasted freedom—the Republic of the United States of America—by the publication of the record of those efforts in 'The Liberator,' published by Wm. Lloyd Garrison, and in the National Anti-Slavery Standard, the official organ of the American Anti-Slavery Society; as well as by the publication in these and other papers of extracts from your valuable Journal, calculated to place the negro character in a just light before the world.

Signed on behalf of the Society,  
ANDREW F. ROCHE, Mayor, Chairman.

RALPH VARIAN, Secretary.

### REPLY.

Gentlemen: 'I sincerely thank you for the kind and flattering address you have presented me with, and unanimously voted at the last general meeting of the Anti-Slavery Society of the city of Cork. The gratification I feel upon this occasion is, if possible, increased by the respectability of the gentlemen who kindly undertook to present it; and I trust the members of the Anti-Slavery Society of Cork will give me credit, when I assure them that I highly estimate this mark of their confidence, and their approval of the manner I discharged the (often critical) duties of Special and Police Magistrate in the West Indies, during the memorable transition from slavery to freedom.'

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## POETRY.

## THE ANGEL AND THE DEMON OF THE HEART.

Sometimes we all are petulant—sometimes are proud  
and cold;  
Then listen to my simple tale—a tale of times of  
old—  
Sweet Cor and I were all alone one dark and dreary  
day,  
Watching to see the merry rain upon the window  
play.

Our work was resting on our hands—our books were  
thrown aside—  
Our brows were knit in half a frown—and wearily  
we sighed;  
Our words were few, their fretful sound did tell of  
our unrest,  
That cheerfulness had died away, and left our youth-  
ful breast.

Then envy came with all her train—our tones grew  
more unkind,  
Until we seemed to rack our brain the mocking  
words to find;  
The Angel of our loving hearts had left us in de-  
spair—  
The Demon of our fallen race was laughing in his  
lair.

And proud and prouder grew our words, and darker  
gleamed our brow—  
Alas! that ever petulance should kindness over-  
throw!  
And taunting grew our very look, and bitter grew  
our mood,  
And anger with its boiling rage was stirring up our  
blood.

My Cousin spoke a venomous word—the demon lit  
my eye,  
And trembling, and all pale with rage, I gave her  
back the lie;  
She raised her proud form proudly up, and quickly  
left the room—  
And then I sat and conned it o'er in loneliness and  
gloom.

I strove to think that I was right, and she alone was  
wrong,  
But old King Conscience would be heard—his voice  
was deep and strong;  
Confess thy fault! ye both were wrong—oh, ask to  
be forgiven!

Else never pray to God again, or dare to hope for  
Heaven.  
Then up the stairs I slowly went to seek my Cousin  
there,  
And Pride kept swelling and did strive my bitter  
thoughts to snare;  
'T would whisper, she begun it, and I'm sure I would  
not bend;  
She ought to ask thy pardon, for she did first of-  
fend.

Then Conscience thundered louder still—remember  
Christ's own word,  
Forgive us, Lord, as we forgive, else thou shalt be  
abhorred—  
Then close I prest to Cousin's side—dear Cousin,  
pardon me!  
She turned, and we exchanged a kiss; how happy  
then were we!

The day no longer looked so dark—what cared we  
for the rain?  
The sun was shining in our hearts, and gone the de-  
mon train;  
Again our faces beamed with smiles—again our  
steps were light,  
And we did taste life's richest bliss, the bliss of do-  
ing right.

From the New Jerusalem Magazine.

## EVENING HYMN.

How sweet the fall of eve!  
When in the glowing west,  
The sun hath sunk to rest;  
Yet still his shining foot-prints on the air doth  
leave,

While through the twilight soft and low,  
The evening breezes come and go.  
How beautiful, when light  
Hath fled, and leaf and stream  
Rest in a quiet dream,  
Within the folding shadows of the Night,  
While companies of stars look down with dewy  
rays,  
And flowers droop their modest eyes beneath their  
gate.

How quiet is the air!  
What spirit at such shrine  
But doth to holier thoughts incline?  
The ever-tranquil Night was made for prayer.  
On the hushed earth, from the o'er-reaching sky,  
Doth not a solemn benediction seem to lie?

And when the hours of Night  
Have slowly rolled away,  
And the victorious Day  
Athwart the kindling air speeds arrowy light,  
How gloriously, as in a second birth,  
Waken to radiant life the heavens and earth!

So, when Life's eve shall fall,  
Peaceful within my breast,  
Oh may Thy Presence rest,  
Soft as the hush of Night, Father of All!  
So, from the sleep of Death, with quick'ning ray,  
Wake me to glorious life, Thou God of Day!

A. B.

## GOD IS LOVE.

I cannot always trace the way  
Where Thou, Almighty One, dost move;  
But I can always, always say,  
That God is love.

When Fear his chilling mantle flings  
O'er earth, my soul to heaven above,  
As to her sanctuary springs,  
For God is love.

When mystery clouds my darkened path,  
I'll check my dread, my doubts reprove;  
In this my soul's sweet comfort hath,  
That God is love.

## SONNET.

Oh Thou, who once on earth, beneath the weight  
Of our mortality, didst live and move,  
The incarnation of profoundest love;  
Who on the cross that love didst consummate,  
Whose deep and ample fulness could embrace  
The poorest, meanest of our fallen race,  
How shall we e'er that boundless debt repay?  
By long, long prayers in gorgeous temples laid?  
By rich oblations on thine altars laid?  
Ah, no! not thus thou didst appoint the way:  
When thou wast bowed our human woe beneath,  
Then as a legacy thou didst bequeath  
Earth's sorrowing children to our ministry;  
And as we do to them, we do to Thee.

## HUMANITY.

I would not enter on my list of friends,  
(Tho' graced with polished manners and fine sense,  
Yet wanting sensibility) the man  
Who needlessly sets foot upon a worm.—COWPER.

## REFORMATORY.

## WOMEN; THEIR CONDITION AND INFLUENCE.

BY JOSEPH ALEXANDER SEIGER.  
When pain and anguish wring the brow,  
A ministering Angel thou!—W. SCOTT.

The proper study of mankind includes both  
sexes. But since men are endowed with corporeal  
strength, the women are born to slavery or sub-  
mission. Dependent on our passions and caprices;  
awaiting the arbitrary decrees dictated to them by  
the forms of government, religion, morality, and  
the prejudices of men; here, adored as divinities,  
there, esteemed as companions and equals; and  
again, condemned to servitude and contempt  
under all these different circumstances, we see  
them still retaining their characteristic distinc-  
tions, submitting with inexhaustible patience, and  
enduring with inconceivable fortitude. Their  
faults are not augmented under the pressure of  
distress and humiliation. And which of our qual-  
ities do they not possess?

How much wisdom and intelligence have they  
not evinced in important intrigues, and even in  
egotism! Witness the celebrated negotiation of  
Pruthi, conducted by Catherine the First, and which  
procured safety to the person of the Czar, Peter  
the Great, and his whole army. How many treas-  
ures, and unlooked for alliances, of which the men  
receive the honor, the merit of which belonged to  
the women. How many great actions and great  
resolutions have been suggested and accomplished  
by them! What admirable enthusiasm have they  
not been able to excite, to lead on heroes to the  
brilliant exploits which themselves were incapable  
of executing, and when they could only console  
themselves for standing idle spectators, by the flat-  
tering right of binding the laurel on the temples of  
the brave!

If the men can boast of more prudence, the women  
have less egotism. How completely is self  
forgotten in their sentiments! The sacrifice is an  
accordant with their feelings, that, with the excep-  
tion of a little vanity, they lay aside all considera-  
tion of themselves. In short, so entirely do they  
devote themselves to others, that they have at  
length given reasons to believe that Nature or-  
dained the sacrifice; and hence all our laws op-  
press them, and of them are all privations re-  
quired.

Among no people, even the most savage, have  
we seen the men obliged to offer themselves a sac-  
rifice on the tombs of the women, as have been  
the women on the funeral pile of their husbands.  
The extreme of feeling belongs essentially to this  
sex alone; and their sensibility can only admit of  
comparison with their patience and resignation.

In this view, how can we choose but love them?  
In other respects, how can we cease to pity them?  
Withhold from the pursuits of any occupation,  
severely allowed to regulate the concerns of their  
own family, bringing us wealth which they never  
command, and presenting us with children who  
are not committed to their power: such is their  
condition. Let us not hesitate to say it; their ex-  
istence resembles that of a conquered people, who  
can only hope to ameliorate their situation by the  
address they can employ to please their masters,  
and to soften the injustice of their usurpation, and  
the severity of their captivity.

The design of my work is to demonstrate the  
equality of the two sexes, different as they may be;  
and to prove that every thing is compensated be-  
tween them;—that if the one seems to be endowed  
with peculiar qualities, not possessed by the other,  
we cannot deny the other advantages equally to be  
valued;—that the comparative strength is want-  
ing in strength of soul supplies the deficiency in  
strength of body;—that the female sex is but a  
continued usurpation;—that they have dexterously  
usurped themselves of every opportunity of re-es-  
tablishing, at least for a time, the balance between  
us;—that, in these moments of transient equality,  
they have evinced an ability for every thing, equal  
to ours;—and that, with the exception of inventive  
genius, their intellectual faculties are not inferior  
to our own.

Many differences arise solely from education and  
custom: education modifies the nature of all be-  
ings. Now, all that the moral nature of women may  
have lost by the improper direction of their infan-  
cy, ought to be imparted to the men. They com-  
press or expand, at their will, the faculties of the  
women; and, with a provoking injustice, they as-  
sume the very obstacles, which themselves have  
raised to their improvement, as proofs of female  
inferiority.

From the age of the patriarchs down to the present  
time, women have been looked upon as slaves, and  
slaves, who, like victims decorated with flow-  
ers, have proclaimed, by their fillets and garlands,  
the sacrifice to which they were doomed by those  
who ought rather to admire, esteem and protect  
them.

Their condition is a certain guide for the obser-  
vations of a stranger who enters an unknown coun-  
try. Women, always secondary, and without hopes  
of acquiring glory, can only associate with our sex.  
It is for men to achieve great things, it is for  
women to inspire them. Woe to them if we estab-  
lish a vicious order! They could but be corrupted  
and seduced, and remain immaculate alone, in the  
midst of the general depravity, without power  
ever to reform the state of society, or oppose them-  
selves to the invasions of vice.

Either through mildness or weakness they have  
not, amid all the extravagant and cruel ideas which  
have governed mankind, associated themselves to  
the cruelties which have desolated the earth. Some  
portraits of ones were, it is true, monsters; we  
recollect, without horror, Frederogone, Brun-  
haut, and some others, who have laden themselves  
with disgrace; but the women have never united  
to support any system of atrocity. The reign of  
terror was, in France, the production of the men  
alone. The women were not only its victims. Robes-  
pierre found among them neither a mistress nor a  
friend; and it is to the courageous and the val-  
iant, Charlotte Corday, that France owes the hap-  
piness of being delivered from the horrible mon-  
ster Marat. The women in Asia, victims sacrificed  
by the laws of Mahomet, warned by a kind of in-  
stinct of the danger which threatened them, hid it  
in their power to snub the prophet, and suffered  
him to live. Thus, then, for three centuries, the  
whole sex appeared degraded. First of all, the  
poor mild and pure morality of Jesus Christ;  
afterwards to dictate a code full of the honor of  
chivalry; and lastly, to favor the revival of letters  
in Europe. Before this last period, when their  
genius and their understanding secured to them, in  
Italy, a merited reputation, they enjoyed in Spain  
a dominion too splendid to be passed over in a si-  
lence. Their influence among the Moors is one  
of the most remarkable circumstances in the his-  
tory of women. Perhaps they never exercised their  
mild power in a more brilliant manner than at  
Granada. They there fully proved that they  
could reign over us without obliging us to forget  
our duties, and that they knew how to inspire in-  
ferior even in the bosom of voluptuousness.

After having fallen into two different species of  
excess, we have now nearly arrived at the true  
point, and the equality of the two sexes will now  
perhaps be established; and we shall cease to consider  
women according to their sex, but individually ac-  
cording to their merits. It is certain, that if the  
two sexes were subjected to the privilege of judg-  
ing men, we should have a very considerable supe-  
riority over the other sex? It would be difficult at  
least to decide on such a question. It is time that  
mere corporeal strength should have less influence  
in the balance of advantages. Why do we hear  
perpetually of the opinion of men respecting  
women, and never of the opinion of women respecting  
men? Whence is derived our privilege of judging  
them, and our exemption from being judged by  
them? Whence is it that their condition in society  
is not only that of dependants, but in some respects  
that of slaves? They are the weaker sex; and  
therefore the Legislature ought rather to protect  
them to oppress them in a manner at which justice  
and reason revolt. It is to be hoped, that provision  
will at last be made, that the property of women be  
at their own disposal, as in Germany, and that  
they will not continue, in this respect, in an unjust  
and degrading state of guardianship.

With respect to myself, without presuming to  
decide the question, I am of opinion, that women  
are entitled to equal rights with ourselves. In  
common with us, they possess the qualities of hon-  
or, reason, wit, courage, perseverance, any patience,  
and their importance in the contract which unites  
us, is equal to our own.

Let us then at length be convinced of our errors  
respecting them. Who are these beings whom  
we thus oppress? Their breast sustains and nur-  
ishes us; their hands direct our earliest steps;  
their tender voice teaches us to step our first ex-  
pressions; they wipe away the first tears we shed;  
and to them we are indebted for our earliest pleas-  
ures. Nature seems to have confided man to their  
continual care; the cradle of infancy is their pecu-  
liar charge, and their kind compassion smooths  
the bed of death.

## THEOLOGY AND RELIGION.

We make the following sensible extract from a  
Discourse on Theology and Religion, by James  
Richardson, Jr., A. M.

There are many who seem to mistake Theology  
for Religion. Now, Theology, as we have said in  
the former Discourse, is but the Philosophy of  
Religion. Theology is Spiritual Science, treating  
of the nature and laws of spiritual existence;  
while Religion is the Art that applies these laws to  
our character and lives.

Now, it is evident that the part of Spiritual  
Science or Theology, that treats of the nature of Spi-  
ritual Existence, has little or nothing to do with  
Practical Religion; and yet there are those who  
make their vain speculations about the nature of  
God, of Man, and of Christ, as laid down in creeds  
and catechisms—speculations purely philosophical  
in their character, and which have nothing to do  
with life and practice—to be the very sum and  
substance of all Religion; and regard themselves  
as really religious, on account of their belief in  
certain theological speculations, when they are  
only dogmatic, opinionated, or notional. As well  
might a man imagine himself to be a skillful artist,  
because he has certain notions in regard to the na-  
ture and origin of colors, or the different theories  
of art, as fancy himself to be religious because he  
has certain philosophical, or perhaps very unphiloso-  
phical notions about the nature of God, of Man,  
of Christ, &c. What have the wisest speculations  
and the most plausible theories, about these sub-  
jects to do with good deeds and a good life; that is  
to say, with the Practical Religion of Jesus? What  
have the doctrines of the Trinity, the Deity of  
Christ, Election, Reprobation, and Atonement, to  
do with Practical Christianity, with the application  
of spiritual principles to the conduct and the life  
in which, as we have seen, Religion alone con-  
sists? There are humble and pious people, of  
pure and Christian spirit, and holy, righteous, and  
benevolent lives, who have no understanding of,  
and no acquaintance with any of these doctrines.

Again: There are men who profess to believe, and  
revere the doctrine, whose spirit is impure, franti-  
cous and malignant; whose life is a rebellion  
against Christ. And yet some insist upon a be-  
lief in these Theological notions, not only as a  
part of Religion, but as the most essential part  
of it. As well might they insist that a correct  
belief and perfect understanding of the nature of fire  
and iron, was the all-essential thing to make the  
man good. Theology, as we have seen, is but a  
truly religious without the Theological doctrine, as  
with them. That part of Religious or Spiritual  
Science, then, that treats of the theory of Spi-  
ritual Existence, which may regard as absolutely  
essential to Religion, and of all importance, is in  
reality the very last importance, because it has  
little or nothing to do with Practical Religion.

The only part of Religious Science which is of  
real and vital importance, is that which can be ap-  
plied to the regulation of the life; that is to say,  
the practical principles of Religion. As we have  
before said, Theology is the Science; Religion, the  
Art. Theology discusses the nature of what is  
divine and spiritual. Religion is the Divine and  
Spiritual manifested in life and conduct. Theology,  
or Religious Science, is the mere Theory; Reli-  
gion, or Morality, the living, practical Reality.  
Religion is the ever-growing, ever-blooming flow-  
er, replete with fragrance, life and beauty; while  
Theology, or Religious Science, is but the botan-  
ical's poor and meagre description and analysis of  
it. Religion is the application of divine and spiri-  
tual truth to the whole of our existence; it is a  
pure and righteous influence, and a spiritual  
power into the hearts of men, and thus elevates,  
refines, and spiritualizes their whole lives; raises  
them nearer to God; makes them more like to  
God, and thus brings down the Kingdom of Heav-  
en—a spiritual principle and a spiritual life—to  
earth.

DEATH PENITENT will, ere long, we trust, be  
numbered among things that were. We have, since  
our last publication, had accounts sent us of meet-  
ings on this subject, in various parts of the king-  
dom; and we do think the public mind is rapidly  
ripening for the abolition of the Gallows, and all  
its revolting attendants. In particular, we have  
expressed our need of approbation of the indefatig-  
able and highly effective labors in this cause, of  
the noble and devoted citizen, who has been named  
Spencer T. Hall, has been addressing large and  
enthusiastic audiences in the South of England.  
Thus encouraged, we hope they will continue  
their labors with renewed zeal, until the country,  
as with one voice, shall demand of the Legisla-  
ture, that human life be no longer publicly sacri-  
ficed.

Since the above was in type, we observe with  
pleasure that W. Ewart, M. P., has given notice  
of his intention to bring forward, in the ensuing  
Session, his motion on this question; and as there  
are now in the House some additional advocates  
of his humane and christian measure, we shall be  
glad should his motion be happily carried.—  
British Friend.

EMULATING THE HANGMAN.—When Balfour was  
executed in Dundee, the writer of this tract was a  
mere boy, and resided a considerable distance from  
there. He distinctly recollects that only one man  
in the district went to see the execution. When he  
returned, a great anxiety was manifested, both  
by young and old, to hear a de-  
scription of the execution; and if it had not been for  
the spectacle of an execution. What influence did  
the relation of facts have on the young? On the  
following day, groups of boys might have been  
seen erecting imitation scaffolds, and suspending  
kittens and sparrows. On the day after  
Mark Devlin's execution in Dundee, a number of  
boys in the Hilltown commenced, in a shed, to  
imitate the hangman; and if it had not been for  
the timely arrival of the father of one of the boys,  
a few moments more his son would have been a  
corpse.—Remarks on Death Penalties. [During  
the Reign of Terror, too-guillotines, for destroying  
hundreds of rats, were common enough among the  
boys of Paris.]

BLOOD FOR BLOOD. The doctrine of our coun-  
try is "blood for blood." When a man commits  
murder, Government murders the man. Now, Dr.  
Franklin says it down as a first point of morals,  
that, when we have found a good principle, we  
ought to carry it out through. The duty of Gov-  
ernment is, therefore, plain:—When a fellow  
steals from him; when another blasphemes,  
persecutes him; when another teaches virtue by  
perpetrating vice; inculcates the sacredness of life  
by taking life away!—Bucks Advertiser.

The Bristol Gazette states that the petition  
against killing by the hangman, adopted at the  
recent meeting in that city, has been signed by 3900  
persons, and is 80 feet long.

OBSERVANCE OF THE SABBATH. We are glad to  
learn that the New York, Albany and Buffalo  
Telegraph Co., at their late meeting at Utica, on motion  
of Prof. Moore, unanimously passed the following  
resolution:—Resolved, That after the 1st day of  
Oct., 1847, the Company shall not be open for  
business on the Sabbath, except one hour from 6 to  
7 o'clock, P. M.—[N. Y. Observer.]

The piety of the Company is not less conspicu-  
ous in the exception than in the rule. Of course,  
the holiness of the day is not sufficiently recognized  
by shutting the office for eleven hours; and it  
would be over nice to talk about one hour be-  
tween 6 and 7 o'clock. If the electric fluid should  
chance to keep its Sabbath, perhaps it might be  
persuaded to come into the arrangement, and by  
way of compromise, work on the given hour to  
oblige the Company.

In the eyes of the N. Y. Observer, we presume  
the man who passes through the fields on the  
first day of the week, to stretch his limbs, com-  
mits a grievous sin. But the agents of the Tele-  
graph Company in one hour may traverse thou-  
sands of miles, and with meagre success, and  
yet "observe the Sabbath." It would be  
naughty to say, this is the age of cant.

The Telegraph Company ought to have insisted,  
that no messages of a secular nature should be trans-  
mitted on that day. This would have made the  
joke complete.—[Ohio Star.]

## MISCELLANY.

## SWITZERLAND.

The part which England is to take in the general  
intervention with the affairs of Switzerland, is stated  
in the following:

In the House of Commons, November 30, Lord  
Palmerston informed the House that it was the origi-  
nal intention of Her Majesty's government to abstain  
from all interference in the affairs of Switzerland,  
but that at the request of the government of France,  
it had determined to co-operate with the other  
four powers in a friendly attempt to effect the  
reconciliation of contending parties in Switzerland.  
Her Majesty's government, however, made it an ex-  
press condition to its co-operation, that it should be  
entirely optional with both, or either of the parties,  
to accept or refuse the proposal submitted to them  
by the great powers; and that the refusal by  
one or both of the parties of the proffered mediation,  
should not be made, by any of those powers, the  
ground of hostile measures, by armed interference  
or otherwise.

It was but just, however, to inform the  
House, that it was distinctly understood by the  
other great powers, that the condition should not be  
construed as fettering them in the exercise of any  
rights which they might conceive themselves en-  
titled to exercise, in any emergency which might arise,  
either by treaty or otherwise.

ARRANGEMENT OF THE STEAMERS.—On and after  
the 4th December, the ships of the British and North  
American Company will sail on the following  
dates:

Departures from Eng'd.	Departures from Am'ca.
Dec. 15, Boston.	Jan. 1, New York.
Jan. 1, New York.	Jan. 15, Boston.
Jan. 15, Boston.	Jan. 29, New York.
Jan. 29, New York.	Feb. 12, Boston.
Feb. 12, Boston.	Feb. 26, New York.
Feb. 26, New York.	Mar. 11, Boston.
Mar. 11, Boston.	Mar. 25, New York.

After which, the departures become weekly from  
England to America, and from America to England.

Extract of a letter from Rev. J. Perkins, dated  
Oroonohio, Sept. 15.

To-day, I returned with my family to our health  
residence. The ravages of the cholera in the city of  
Oroonohio have been awful beyond description,  
during the last 25 days. On the lowest possible es-  
timate, about twenty-five thousand souls have been cut  
off during the period. The cholera has now abated  
in the city, but is still abroad in the villages on  
the Plain of Oroonohio, though in a milder form.—  
Our mission, and our Neotoma helpers, with the  
exception of printer and one village school teacher,  
have all hitherto been graciously spared during this  
fearful visitation.

DISTRESSING CALAMITY.—Island of Tobago.—It will  
be recollected that, from the Jamaica papers receiv-  
ed some weeks ago, we announced that a terrible  
hurricane had recently devastated the beautiful Island  
of Tobago, one of the British West India posses-  
sions, causing great destruction of property and hu-  
man life. The New Orleans Commercial Times has  
lately given some details of this catastrophe, from  
which we learn that sixty-one large country resi-  
dences, fifty-nine plantation sugar-works, and six  
hundred and thirty-two dwelling houses, and other  
edifices, of which some were religious ones, church-  
es, chapels, &c., have been swept into irretrievable  
ruin by the awful storm. Up to the latest dates,  
the names of thirty human beings have been ascer-  
tained, as having perished during this terrible wa-  
ter of elements; and it is believed, when full accounts  
are received from the remote parts of the island, the  
number will be very much increased. The Jamaica  
papers say that the distress occasioned among the  
population by this disaster is so great, that a memorial  
has been addressed to the Home Government for  
aid and succor.

Fire and Loss of Life in Racine County.—On  
Wednesday last, the well known tavern stand in  
Yorkville, recently owned by E. Adams, was con-  
sumed by fire. The fire was discovered at 10 o'clock  
on the morning of the 1st instant, and so rapid  
was the progress of the flames, that nothing was  
saved of clothing or furniture. Elder Adams's loss  
exceeded \$1000. The daughter of Mr. Davis,  
who perished in the flames, was about 14 years of  
age. She fell at the foot of the stairs, and was  
smothered by the smoke and flames, it being impossible  
to reach her! Mr. and Mrs. Mandeville were both  
somewhat burnt, in their efforts to rescue their  
children. Those who slept upstairs escaped by the  
windows, except the one who perished.—Racine  
[Wisconsin] Advertiser.

WRECK AND LOSS OF LIFE. The gale of the  
night of the 16th was very severe at South. A  
doctress was abandoned last month by her crew in  
the Norfolk Herald, says—The new schooner Sea  
Witch, of New York, came ashore on the beach, six  
miles south of Cape Henry, in the snow storm on  
Thursday, and all on board have perished. Both  
master and crew, at least six or seven, are missing.  
We have had her boarded this morning, and it was  
found she was in ballast. Three men have been  
thought along shore, and the remainder have been  
in the rigging!

We have received a number of the 'Greenfield  
Gazette & Courier,' containing an address to the  
citizens of Franklin county, signed by Samuel Wil-  
lard, Oliver Starr, and J. A. Saxton—a committee  
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## FOREIGN MISCELLANY.

The March of Intellect.—At the recent election,  
some ludicrous events occurred. Some voters, on  
being asked by the deputy sheriff for whom they  
voted, replied, 'For the Duke,' others, 'For the  
Squire'; and on being asked what Squire was  
meant, replied, 'Squire Leigh.' Some were so  
unintelligent as not even to know the names of the  
different candidates, while others avowed they  
came to give a plumper to Lord Granville, and the  
other vote to Mr. Morgan. Strange as it may ap-  
pear, there were a few who wished to vote for all  
the candidates, so that they might offend none.  
It is no less true, also, that some wisacres voted for  
'Lord Captain Somerset,' 'Mr. Granville,' or 'Cap-  
tain Morgan.' One man came to record his vote  
for the old man who sat in the chair at Ask—he did  
not know his name. Verily, the schoolmaster is  
wanted in Monmouthshire.—[Hereford Journal.]

A GRAVE AFFAIR. A lad was one day